2: Lorimer T-3 (1932-4; 1934-5) 1939 AV7 Burusho AV7

600 floor of No. 7 and found a large group of neighbours flailing buckwheat. They made me welcome, and I tried some photographs. "It was very kind of you to send Nimo for me," said I. "But we never sent for you." Then I repeated what the children had said, and we all laughed heartily—the young monkeys had fetched me out on their own account! A few moments later riders were seen approaching. I sped down to welcome them.

Nice folk they proved. The Swedes used to reach Kashgar through Russia in twenty-four days, but Russian travel being uncertain they had been forced to make the long detour via India and our Gilgit road—a matter of at least three months.

593 Some weeks after my last call on Bibi Gimo I was passing by her home again and was hailed by the children from the roof: "Do come in and see the baby!" I was always chary of too readily accepting such impulsive invitations. "Run down and ask mother if she would like to see me." In a moment Najat came out bearing an authorized welcome. It proved that I had come at a fortunate time, for Baby Faqér had just been lifted for a meal and was kicking and crowing in his mother's arms with wonderful vigour for so small an infant. She took 593 off the kerchief that bound his head—it was a large linen hand- 854 kerchief I had purloined from David's store for him, and I • 751 gathered that its size and quality were prized—and ran her 291 hand lovingly through his fine crop of dark hair, keeping a watchful eye for possible inhabitants which she gladly failed to find. I was laughed at for admiring his head of hair so much. The kerchief had a funny little needlebook affair attached by bright-coloured threads which had a verse from the Qur'an stitched into it to serve as amulet. Most small children's caps are decorated with several of these gaily coloured, dangling charms, but I should guess that they are merely "the thing," and are not taken more seriously than a charm on a girl's bracelet at home or the mascot on her father's car. Grown-ups rarely display them, but Dádo used to sport a string of them underneath his waistcoat when we travelled.

593 I sat down for a chat while the ceremony proceeded, and I observed that baby-worship is as thorough in Hunza as amongst

dux.vas, du'xvé-.

1. To open (of flowers), H. *khilna.* 000
— *yese kuhuho duparise taiyaw him* this bud was on the point of opening. EOL.
2. To expand (of the heart), to become happy. IUH, H. *dil kholjawa, dil zud howe.* — *°-as dux'avas* to become happy. *es dux'ari him* his heart had become happy.
3. To split. — *duxav.as d.an* "splitting stone" i.e. shale (occurring in the Baltit Nullah).

(Identical with *dux'av.as*, q.v.).

dux.ahu -miŋ y festival day, day of rejoicing, H. *mela, zuiiko kuri din.*

duxav.aluts x a sheep sacrificed on the third day after a person's death (the word appears to be only used in curses). — *duxav.aluts(av) ʔiśiw* they eat it for d. *duxav.alutsav gawan(i)* (or *gaw.ivam*) may you be used for d. (or, may you be for (?) the d.! (a curse).

(Cp. Sh. *dukhawi, duxawi* with similar sense and use).

duxvyav.as, duxvyé- to be entangled, involved, H. *uljha jana.*
Impf. 3rd. sg. y *duxvyavilam.*
Pret. 2nd. sg. *duxvyavi.*
Sd. pa. *duxvyam.*

(Identical with *duxvy.as* q.v.).

dud collyrium (black stuff painted on eyelids). A mineral found in the Hassanabad Nullah in Hunza. Used for small children to protect their eyes, and by amorous young men — *ḥaqiqa jusuw*). — *dud °-al.as* to apply collyrium to s.o. *altarik dud.al dud su gatag su alaw.as* waking up both (the children) and applying collyrium to them and dressing them 302 751 751

751

up . . . they took them away. 40.21. (Cp. Sh. *dol*).

dolárg, dolárg, dolárg, -étiq, y bread-oven; fixed earthen fireplace (in houses of the well-to-do). H. *tanur, dirha*.

(Cp. Wkh. *dilárg* a special kind of fire-place and open oven)[A]

Morgenstierne derives *dilárg* from Pm. *dégára*. "Etym. Vocab. of Pashto", p. 31).

dolárggi, dolárgi thick bread (Wakhi) made in "dolárg". — *warlo dolárgi* four pieces of dolárggi bread. 240.11.

dolá'um, dolárm, y. a rising cloud (as of dust), a great quantity of.

darljoiyas (-*eyas*) *darljat-* to be full (of food), to be eated, to have enough. H. *rajna*.

Fut. 1st. sg. *darljatam*, 2nd. *darljati*.

Pret. 1st. sg. *darljoiyam*.

ju darljiya he I have become full, eated. *ju jírtem, dení ertem, mamat-nem darljoiyam* I am "fed up" with life, the world, you, *gelo walaitnem darljoiyam* I am "fed up" with this country. EOL. *ugere darljamas* all had their fill (of the marrow), were satisfied. 138.16.

(A d°- derivative from *haljoiyas*. Cx. d°-*amljoiyas*).

dalt'alamas, daltalai-, to become (fruitful). — *Hunas d'altalaimi.* Hunza will become fruitful again i.e. the crops will flourish. 242.3. *Sawa roki dawam tá daltalai-i hila*, a vine bears fruit (i.e. begins to bear) after 3 years.

(A d°- derivative of *tal'amas, °-ltamas*, which can have the meaning of "to turn into," "become").

daltapi.as, daltapyas (also with *-p-*), *daltapó-* v.i. to wither (with *y* subjects). — *daltapoti, daltapimi* it

143 b

[A] [see corrigenda et addenda. category 116, p. 543 - Analyst]

164 proved laboratory by a qualified technician.

164 Their food is natural, simple, unsophisticated, without any unnatural, inorganic, synthetic additives whatsoever. There is no fragmentation in the foods they eat. They do not separate any part of the wheat when they make flour, nor do they separate any part of the other grains when using them.

252 Due to necessity they do not cook foods too much, nor do they cook any food that can be eaten and enjoyed without cooking.

Food is a serious, all prevalent problem. The few trees that they have and that they can grow must be protected for food, shade and timber.

However, I must truthfully admit that the reason that the Hunzans do not cook their food is because of the scarcity and inaccessibility to supplies of fuel.

• 751 Vaccination is not practiced and, as far as I know, is unknown in Hunza. Pasteurization in any form is neither practiced nor known. Chlorination is unheard of. Fluoridation is unheard of. No coloring whatsoever is added to any of their food, not even their butter.

263 Up until recent years the salt used by the people of Hunza came from the Shimshal area, somewhere near where the Shimshal River and the Muztagh join together. This salt is unrefined and used just as it is mined from this mountain area. It obviously contains many natural so-called impurities.

493 The only wheeled vehicles—two jeeps, in fact—are owned and used by the Mir chiefly for bringing in supplies, when road conditions permit. Therefore one must walk for every chore. There is no motorized 377 equipment used in Hunza with the exception of the electric light plant in the Mir's palace. Apart from what 401 I have mentioned here, mechanization of any sort is unknown.

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

value to the people of Hunza? Let's examine them. 800

Let's start with pasteurization. Well, it would be very 744
difficult to pasteurize in Hunza. First of all, they don't have the means of providing the required heat. Besides, they don't suffer from any conditions which pasteurization would cure—if it does cure anything.

How about hospitalization? Well, they have a com- 743
paratively new, modern hospital in Aliabad, but the people don't use it very much. They distrust the hospital and they distrust the doctor, even though he is a fine capable fellow. Besides, I did not notice, particularly, any sick or ailing people sitting around, waiting for a hospital bed.

Then how about inoculations? To begin with, what 751
would you inoculate them against? They don't seem to 164
have many, if any, of our diseases. Then, too, there are no inoculations against cancer, diabetes, heart disease, arthritis and such, anyway. Oh, yes . . . besides, these diseases have never been known in Hunza . . . not even poliomyelitis.

The Mir has a huge medicine chest that was given 757
to him by the German expedition, which was stationed 177
across the river in Nagir. Yes, it did prove most useful 123
—for it helped a man get well. However, I must admit rather dejectedly that the man the medicine chest helped was my companion and not a citizen of Hunza.

They could use a dentist and right here you have 759
struck gold! However, it would be most difficult to get 164
a dentist to set up shop in Hunza, unless he were given room in the Mir's residence, for that's the only place where electric power is provided . . . unless the dentist didn't mind going back to the old days when the old foot pedal was used for power.

But let's be realistic about it! Wouldn't it be much [263]
better to give the people of Hunza back their old